

# HOLYLAND



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4: 11-14.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. I 1: 3, 4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MAY, 1908.

5.

## QUESTIONS OF THE HOUR.

### A TRUE REVIVAL.

REV. J. M. FOSTER, BOSTON.

The prophet Habakkuk wrote about 605 B. C. His prophecy is in the form of a dialogue—man questioning and complaining, God answering with threatening. The prophet had seen Babylon rise suddenly from nothing to the summit of power. He had seen Necho, king of Egypt, seize the kingdoms of the Mediterranean, and marching eastward, meet defeat at Charchemish on the Euphrates, where Josiah, king of Judah, was wounded unto death. He had seen Necho carry Jehoahaz, Josiah's successor, a captive into Egypt and place on the throne Jehoiakim, a weak and impious man, as king over Judah. And now, Nebuchadnezzar, with the Babylonians exulting in victory, was to come and raze Jerusalem to its foundations and carry the people captive and hold them as slaves in Babylon for seventy years. Contemplating this, the prophet exclaims, "O Lord, revive Thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy!"

To revive is "to bring again to life, or recall from a state of languor." It always implies that its subject had life and vigor formerly, and that such life and vigor are again communicated or excited into action. In winter the trees appear dead. But in the spring the sap rises,

and the tree puts forth leaves, buds, blossoms and fruit. This is a revival of the orchard. The garden of the Lord has a season of barrenness. Then the sunshine of divine love and the former and latter rains of God's grace cause the plants of grace to bloom and blossom and bear fruit to the glory of God. To give life is a new creation. To awaken and quicken that life is a revival. A revival never denotes the first communication of the vital principle. A religious revival is either personal or social. When personal, it denotes the removal of temptations and the suppression of innate corruption, together with the restoration of the soul to the paths of righteousness, of pleasantness and of peace. But it never denotes regeneration, conversion or the first convictions of sinners. When social, appertaining to a particular congregation, or to an ecclesiastical community, a revival of religion does not exclude the idea of additional converts, because the increase of the Church is matter of joy to the whole body; but the true idea of a revival of religion in the Church is the restoration of the Christian community to a state of activity and order. Hosea 6: "After two days will He revive us; in the third day He will raise us up." It creates spiritual joy. Ps. 85, 6: "Wilt Thou not revive us again; that Thy people may rejoice in Thee?" It produces fruitfulness. Hosea 14, 7: "They shall revive as the corn, and grow as the vine;

the scent thereof shall be as the wine of Lebanon."

**I. It is the Lord's work.** "Revive Thy work." The prophet reasons with God. "Thou didst bring Thy people out of Egypt and through the Red Sea. Thou didst teach them the way of life at Sinai, and lead them in the wilderness forty years to prove them. Thou didst drive out the nations of Canaan and give them that goodly land. Seven times they departed from Thee and Thou gavest them into the hands of their oppressors. When Chushan-rishathaim oppressed them for eight years and they cried to Thee, Thou didst deliver them by Othniel and the land had rest forty years. When Eglon, king of Moab, oppressed them eighteen years, Thou didst send Ehud, who slew Eglon, and the land had rest eighty years. When the Philistines oppressed them, Thou didst deliver them through Shamgar. When the king of Canaan, Jabin, oppressed them twenty years, Thou didst send Deborah and Barak, and slay Sisera by the hand of Jael, the wife of Heber, and the land had rest forty years. When Midian oppressed Israel seven years, Thou didst call Gideon, the mighty man of valor, who with three hundred at midnight swung their lamps and shouted, 'The sword of the Lord and of Gideon,' and the host fled in a panic. When the Ammonites oppressed Israel eighteen years, Thou didst send Jephthah, who smote twenty cities and overcame the Ammonites. And when the Philistines again oppressed Israel forty years, Thou didst raise up Samson and clothe Thyself with Samson and smite their enemies and deliver Israel twenty years. And now, because of sin, Thou hast carried Thy people to Babylon and wilt keep them there for seventy years. O Lord, revive Thy work in the midst of the years; in the midst of the years make known. In

wrath remember mercy!" Daniel and Ezekiel were God's answer to this prayer.

Christ is upon the throne. He holds the seven spirits of God, the sevenfold operation of the Holy Ghost. The seven lamps before His throne, and the seven horns and seven eyes of the Lamb are the sevenfold energy and work of the Holy Ghost by which the man Christ Jesus reigns. He has His plan. The Antichrist is permitted to oppose His King 1260 years. During this sackcloth period the witnesses cry, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? O Lord, revive Thy work in the midst of the years." And in Germany, when Luther nailed his ninety-five theses to the door of Wittenberg Cathedral, on Oct. 31, 1517, and awakened the nation and alarmed the Papal hierarchy, the prayer was answered. When Calvin established the Protestant Republic in Geneva in 1550, and John Knox triumphed over Rome in Scotland in 1560, God answered this prayer. And in the triumph of the fifty years' struggle with Prelacy, between the swearing of the National Covenant of Scotland at Grayfriars Church in 1638, and the English Revolution in 1688, God answered this prayer. No one can read the history of the New England revivals by Edwards and Whitefield without exclaiming: "This is the finger of God." Read the account of the sermon preached by President Edwards at Enfield, Conn., July 8, 1741, from the words, "Their feet shall slide in due time."—Deut. 32, 35. "When they went into the meeting-house, the appearance of the assembly was thoughtless and vain; the people scarcely conducted themselves with common decency, but as the sermon proceeded, the audience became so overwhelmed with distress and weeping that the preacher was obliged to speak



to the people and desire silence that he might be heard. The excitement soon became intense, and it is said that a minister who sat in the pulpit with Mr. Edwards, in the agitation of his feelings, caught the preacher by the skirt of his dress and said, 'Mr. Edwards, Mr. Edwards, is not God a God of mercy?' Many of the hearers were seen unconsciously holding themselves up against the pillars and the sides of the pews as though they already felt themselves sliding into the pit. This fact has often been mentioned as a proof of the strong and spiritual character of President Edwards' peculiar eloquence—the eloquence of truth as attended by influence from heaven, for his sermons were read without gesture."

In Whitefield's narratives of his revival work in 1740, we meet with such sentences as these, "I believe there were about seven thousand hearers. The Holy Spirit melted many hearts. The word was attended with manifest power." "I preached in the afternoon to about fifteen thousand on the common. But, O! how the word did run! It rejoiced me to see such numbers greatly affected, so that some, I believe, could scarcely abstain from crying out; that place was no other than a Bethel, and a gate of heaven." "I began with fear and trembling. Few dry eyes seemed to be in the assembly. I believe many were filled, as it were, with new wine." "Preached this morning and perceived the melting to begin sooner and to rise higher than before. Dear Mr. Edwards wept during the whole hour of exercise." "Preached my farewell sermon on the common to nearly thirty thousand people. Great multitudes wept when I spoke of leaving them." In the presence of these facts we say with bowed heads, "This is the Lord's doing; it is marvelous in our eyes."

## II. It is attended by the preaching

of the law of God. In the context the prophet Habakkuk says, "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns (rays) coming out of His hand, and there was the hiding of His power."

Turning back to Deut. 33, 2, we find the prophet's reference. Moses describes the giving of the Ten Commandments when the mountain quaked and burned with fire, and was covered with clouds and the people heard His voice, and were afraid, and Moses said, "I exceedingly fear and do quake." And he said, "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousand of His saints; from His right hand went a fiery law for them." When Joshua called the elders and all the people to Shechem, he made a covenant and wrote the law in a book and set up a great stone under an oak and said, "This stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us." When Israel had rejected Samuel and chosen Saul to be king, Samuel called an assembly at Gilgal. There he reminded them of God's dealings in the past. God sent thunder and rain that day and the people feared the Lord and Samuel greatly. And Samuel charged them not "to turn aside from following the Lord, but serve the Lord with all your heart." When Hezekiah kept a solemn Passover in Jerusalem, "for they had not done it for a long time in such sort as it was written," he took oath of the children of Israel that they should observe all the statutes and ordinances and testimonies, and judgments found written in God's word. When Josiah inaugurated a great revival we read, "The King went up into the house of the Lord and all the men of

Judah, the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small, and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place and made a covenant before the Lord, to walk after the Lord, and to keep His commandments, and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present to stand to it."

When Ezra was come to Jerusalem he gathered an assembly and stood on a pulpit of wood and read out of the book of the law from morning to midday, and the people said, "Amen! Amen! with lifting up their hands, and they bowed their heads, and worshipped the Lord with their faces to the ground." And after fasting and confession, we read, "And because of all this, we make a sure covenant, and write it, and our princes, Levites and priests, seal unto it."

During the days of His flesh our Lord lived a perfect life. That is the model. He endured the penalty of the broken law upon His cross. That was the atonement. For the suffering of death He was crowned with glory and honor. He became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted Him and given Him a name that is above every name. He is the Administrator of the moral law. By His Spirit He calls His people into His Kingdom and makes them able and willing to obey this law. The preaching of the law is to convict, to awaken, to warn. As the Saviour was led out to Golgotha, a company of women followed weeping. He turned and said: "Daughters of Jerusalem, weep not for Me; but weep for yourselves and for your miseries that shall

come upon you!" He was going to the cross to endure God's wrath instead of all who believed. But for those who believed not, divine wrath would be inflicted by Himself as the reigning Mediator. The Jews rejected Him. In the year 70 A.D., Christ, the King, brought Titus and the Roman legions and starved and crucified the people into submission, destroyed their temple and city, scattered the people, and to this day left them without a temple or altar or government or country. "Weep for your miseries that shall come upon you." That was the impending doom with which the apostles aroused believing Jews.

Open-eyed witnesses recognize that the "seven vials" of the Revelation represent God's judgments upon Antichrist. They also recognize that we are near the close of the sixth vial. The River Euphrates is almost dried up. The supports of the Papacy are fast being removed. But this empire of Satan is mustering its forces in all quarters to make a final stand. The time of the seventh vial is near at hand. It is time now to preach the law of retribution. Judgment must begin at the house of God. The "whip of small cords" must be requisitioned to drive out worldliness and selfishness and falsehood and oppression from God's sanctuary. A little weak church, purified by the law, is God's instrument for overturning systems of iniquity. "Fear not, thou worm Jacob; I will make thee a sharp threshing instrument, having teeth; and with it thou shalt thresh the nations." The purified church is God's threshing instrument; with it He flails the nations. Her testimony torments them. The testimony of James Renwick tormented James II. and shook his throne to the fall. The witnesses gain the victory by suffering martyrdom for the truth. "And they overcame by the blood of the Lamb and by the word of their testimony."



Bunyan leads Christian to Sinai for fear and to the cross for peace. "The law is our schoolmaster, to lead us to Christ." Faithful tells Christian that Moses came to him on the hill and knocked him down three times, and would have made an end of him had not a Man with holes in His hands, whom he knew to be the Lord, come to his relief. Dr. Boardman remarks: "The plow destroys every living thing, tearing all up, root and branch, and burying all under the ground, while the drill plants the seed, and under God's blessing, insures a golden harvest and a full garner. There is no antagonism between the plow and the drill. It takes both to make the land yield its reward to the diligent hand; in the husbandry of the Kingdom, the law is the plow, and the deeper the plow is put in the better the crop, provided only that the drill follows in due time, casting in seed in abundance." When Dr. Guthrie preached a scathing sermon against the vices of the established clergy, his friends came to him and said: "Why did you say those things?" "Are they not true? Are not those prelates guilty of gambling, drunkenness and fornication?" "Yes. What you said is true. But it hurts the Church and injures the influence of the ministry to say so. Why did you not say it in Latin, and the clergy could have read it?" "When they sin in Latin I will condemn them in Latin. But while they sin in English I must condemn them in English." I am reminded of the preaching of Rev. James Glendenning at Oldstone, North Ireland, shortly after the Ulster settlement in 1607. The historian says: "He was a man who would never have been chosen by a wise assembly of ministers, nor sent to begin reformation in this land. Yet this was the Lord's choice to begin the admirable work of God, which I mention on purpose that all men may see how the glory is only

the Lord's in making a holy nation in this profane land, and that it was 'not by might, nor by power nor by man's wisdom, but by My Spirit, says the Lord.' At Oldstone God made use of him to awaken the conscience of a lewd and secure people thereabouts. Seeing the great lewdness and ungodliness of the people, he preached to them nothing but law, wrath and the terrors of God for sin. And in very deed for this only was he fitted, for hardly could he preach any other thing. But, behold the success! For the hearers finding themselves condemned by the mouth of God speaking in His word, fell into such anxiety and terror of conscience that they looked on themselves as altogether lost, as those of old, who said, 'Men and brethren, what shall we do to be saved?' And this work appeared not in one single person or two, but multitudes were brought to understand their way and to cry out, 'What shall we do?' I have seen them myself stricken and swoon with the word; yea, a dozen in one day carried out of doors as dead, so marvellous was the power of God smiting their hearts for sin, condemning and killing. And this spread through the country to admiration, so that, in a manner as many came to hear the word of God went away slain with the words of his mouth. For a short time this work lasted as a sort of disease for which there was no cure, the poor lying under the spirit of bondage and the poor man who was the instrument of it, not being sent, it seems, to preach the gospel as much as the law, they lay for a time in the most deplorable condition, slain for their sin, and knew no remedy." Blair, Livingstone and others came over and preached the gospel, and a great harvest was gathered.

**III. It is God's answer to prayer.** The prophet Habakkuk prayed, "Revive Thy work in the midst of the years," and when

God miraculously owned the three children in the fiery furnace, and King Nebuchadnezzar saw four men walking in the fire and the form of the fourth was like the Son of God, and the king was humbled and he glorified God and promoted these servants of the Most High, this prayer was answered, "In the midst of the years make known." Daniel, for his fidelity in praying, in spite of the king's decree, was cast into the lions' den. There he prayed, "Revive Thy work in the midst of the years," and God subdued the king's heart and he promoted Daniel to the second place in the kingdom, and destroyed the wicked foes who had conspired to destroy him. The disciples abode in Jerusalem ten days after our Lord ascended, praying that the Spirit might be sent according to His promise, "If I depart I will send Him unto you." Martin Luther lay on the floor all night praying, "O Lord, where are you? This is Thy cause! Wilt Thou not come?" The next day he appeared before the Diet at Worms and spoke with such power that all Germany was moved. The prayers of John Knox received such signal answers that Queen Mary exclaimed, "I fear the prayers of John Knox more than an army of ten thousand men." Knox prayed three times, "O God, give me Scotland or I die!" We have referred to the supernatural effect of President Edwards' sermon at Enfield, "Sinners in the hands of an angry God." In the sequel of the narrative we learn that "while the people of the neighboring towns were in distress about their souls, the inhabitants of Enfield were very secure, loose, and vain. The neighboring people were so affected at the thoughtlessness of the inhabitants, and had so much fear that God would, in his righteous judgment, pass them by," that they spent the whole of the previous night in prayer for them, supplicating the mercy

of heaven on their behalf; and the consequence was that at least 500 were awakened by that single sermon, and not less than 30,000 were aroused either directly or indirectly. When President Finney, of Oberlin College, was awakened, wave after wave of the Spirit swept over his soul, until he exclaimed, "Stay Thy hand, O Lord, for I am only an earthen vessel and can endure no more!" And when he stood before an audience to preach, one here, another there, and a third yonder would fall, as if thrust with his rapier. The announcement that he had come to a village would produce a similar effect. When asked how this came, he replied, "A man of God, yonder in Batavia, N. Y., one of Christ's dear ones, shut in, prays for me. His prayers do the work. 'The effectual, fervent prayer of a righteous man availeth much.'" Dr. Chalmers was a prince of pulpit orators in Edinburgh. In a dream it was revealed to him, "You need not be uplifted by your success. That poor man who sits on the pulpit steps prays while you preach, 'O God, use this word in the hearts of this people!' His prayers secure your success." Sermons steeped in prayer, the people praying for God's blessing upon the word—this is the present need. Daniel learned by Jeremiah's prophecy that the captivity was for seventy years. He, being the first of the captives, knew the time had expired. Then he set himself, by prayer and supplication, to seek God. Nehemiah heard in a foreign land how Jerusalem was still in ruins after seventy years from the return. He wept and the king observed. He says, "I prayed unto the Lord and spake unto the king." Then, while rebuilding the walls, his enemies in Samaria interfered. And he says, "I prayed unto the Lord and set a watch." Work as if all depended upon you. Pray as if you knew that all depends upon God.



#### IV. It prepares the people of God for special work.

White heat is a necessity in annealing metals, and the white heat of a religious awakening is necessary in welding the forces of righteousness. The revival of Daniel in the palace and Ezekiel among the captives by the River Chebar prepared the Jews to return. The revival of Haggai and Zechariah prepared them to rebuild the temple, and that of Ezra and Nehemiah to rebuild the walls of Jerusalem. The revival of John the Baptist prepared the way for the Son of Man. The revival of Pentecost prepared the early Church for her three hundred years' conflict with Rome pagan. The revival of Luther and Calvin and Knox prepared for the first Reformation from popery. And the revival of Henderson, Melville, Rutherford and Renwick prepared for the second Reformation from prelacy. The Whitefield and Edwards revivals of 1740 prepared the colonists for the eight years' Revolution, out of which came this Republic. The revival of 1857 prepared for the War of the Rebellion, by which the slaves were emancipated. And the revival is yet to be by which the strongholds of secularism will be brought down and the enemy intrenched behind them; popery, race hatred, the liquor traffic, speedy and easy divorce, Sabbath desecration, Mormon polygamy and cormorant trusts will be swept into the deep sea.

There is a national political election approaching. There is much excitement. There will be much more before election day. The whole country will be stirred both before and after the nominating conventions. This excitement is not deemed objectionable. But when Whitefield awakened a religious interest he was accused of doing a dangerous thing. "I have heard," he said in reply, "of a traveler who saw at the side of the way a woman weeping and beating her breast. He ran to her and asked, 'What can I do for you? What is the cause of your anguish?' 'My child is in the well! My child is in the well!' With swiftest dispatch assistance was given and the child rescued. Further on, this same traveler met another woman wailing also, and beating her breast. He came swiftly to her, and with great earnestness asked, 'What is the trouble?' 'My pitcher is in the well! My pitcher is in the well!' This political excitement is all about pitchers in the well; but our religious excitement is about children in the well." Let us not be of those who strain at a gnat, while they swallow a camel. On Pentecost the disciples were filled with the Spirit. The observers thought they were full of intoxicating wine. "Be not intoxicated (filled) with wine wherein is dissoluteness, but be filled (intoxicated) with the Spirit." That revives.



"Look up, for God looks down." Thus can we see Him face to face. There is inspiration and power in looking up to God. It acknowledges His superiority over us, and our dependence upon Him, while it assures us that all His power is pledged to our help. "I will lift up mine eyes unto the hills from whence cometh my help."—*Christian Observer*.



Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—*Frederick W. Robertson*.

## NEWS OF THE CHURCHES.

### ABROAD.

**Latakia, Syria.**—A letter from Miss Mattie R. Wylie to the Board, dated March 17, 1908, but not received in time for its last meeting, contains an item or two of special interest:

This has been an anxious month to us. Mrs. Edgar has been very ill. Three days after the birth of their little son, notwithstanding the most vigilant care, she took fever and for two weeks was in a very serious condition. She is now, the doctor thinks, slowly recovering, although very weak. The people have been very kind, for the Syrians are very tender-hearted and sympathetic. Representatives of all sects would ask after her, saying, "Poor thing! She is a stranger." Many have been the prayers offered for her, and the people have met together of their own accord to pray for her recovery. Both her husband and herself have made a good impression on the people, and the hope is that they may long be spared to work in this land.

Mr. Stewart, Mr. McFarland and Miss Patton have gone to Suadia to attend communion, and also a wedding of two of the teachers. They will also bid good-bye to Rev. J. B. Dodds, who has done a good work in that center during these two years, a work that will no doubt tell for many years. The Mission and the Church are under great obligations to him.



In a personal letter from Mr. Edgar, he writes:

--- We are praising the Lord for His goodness. I cannot but speak of the faithfulness of Dr. Balph, who was here early and late, and spared nothing for the sake of those who needed his help. It seemed

wise to take the baby away for a time and so Mr. Stewart came for him, and they have had him ever since. Mrs. McFarland came up at the first and has remained with us. You see we have had attention as good as we could have had if at home.

--- We are comfortably fixed in our new home and have things far better than we expected before leaving America. Do not think, however, that we are in a New York flat. You would have been sure of this if you had entered one evening with me and found Mrs. Edgar sitting with eight pans around her catching the water as it fell from the ceiling. That is what comes from these flat roofs. Nevertheless we are happy, and expect to be.



A letter from Rev. Jas. S. Stewart, dated March 24, 1908, makes special reference to affairs in Suadia:

Last Sabbath Mr. McFarland and I attended a communion at Suadia. Miss Patton was also present, having gone via Alexandretta and Antioch. There was much to encourage us in the attendance and in the spirit of the worshippers. They handed us the enclosed petition to be translated and forwarded to the Board. It would be of no use to translate it literally, but the substance of it is that the Protestants of Suadia sent a petition to the Board before this one, asking that Rev. J. B. Dodds be regularly appointed to Suadia to remain permanently; but they received no answer, and were grieved to learn that he was soon to leave them. They still hope that he may be restored to them after a season; but if that should be impossible, that some equally good man be sent to them to preach to them and



manage the affairs of the Protestant sect so lately planted in Suadia. They are afraid of persecution by the Greeks, their former co-religionists, in case they should be left without a missionary.

The first draft of this paper was signed by the native members, as Mr. McFarland and I can testify. The names on this copy are all written by the writer of the document. They cast themselves upon the mercy of the Board.

They asked us to send them Licentiate Juraidiny until a missionary could be sent; but it is not at all likely that he would be willing to go there at his advanced age. There are now some thirty-six native communicants there, and several adherents. There were about one hundred and fifty persons at the church on the communion Sabbath.

**Cyprus.**—Our readers will be glad to have an interesting letter from Rev. W. McCarroll, written March 26, 1908:

On Sabbath, March 15, we had a pleasant communion season in Nicosia. Preparatory services were held on Friday and Saturday evening, which were well attended by the members. Two members, suspended a year ago, were still under discipline, but we were thankful to see some signs of softening in one, who attended the preparatory services. To our sorrow, we were compelled to keep back another, our youngest member, of whom we had had much hope. Still another voluntarily remained away from the Lord's table, apparently because he had dealt unnecessarily severe with one of the suspended members, taking him to the court in order to settle an old debt owing; so it was that only eight native members communed; but nevertheless we were not without the presence and blessing of the Great Giver of the feast.

Last Sabbath, March 22, the Sacrament

of the Lord's Supper was observed here in Larnaca. Preparatory services were held on Friday and Saturday with a more than usual encouraging attendance. Several candidates for membership presented themselves, the most of them Armenian Protestants from Turkey. One family that expected eventually to go to America, wished to join, but when they found out that membership in our Church would debar the husband from becoming an American citizen, they sorrowfully withdrew; as this sacrifice the man was not prepared to make; they seemed, however, sincerely desirous of participating in the Lord's Supper. Five other Armenians accepted our terms of communion and were received into full membership, one of these the son of one of our members.

On Sabbath the weather was propitious, and all the members were present. Let me present once again the difficulties which we have to overcome in conducting a communion. While we are located in the midst of a Greek community, and I have tried to learn the Greek language, yet the larger number of our little company is Armenian by race, and these again are divided into two by language. My interpreter for the Armenian section does not know Greek, while my own family understand a sermon only in English. The problem to be solved is how to preach so that all can understand and at the same time get through the service within a reasonable length of time, and not tire the children too much. The solution that has been most satisfactory is as follows: We all meet together, where we sing the Psalms with a "loud noise" in three languages, and then we have prayers in Turkish or Armenian and Greek. The passage of Scripture is read in Greek, which all follow as well as they can in their respective languages. Again we sing, and then those Greeks who understand neither

English nor Turkish, go into another room where Mr. Demetriades discourses to them from the outline of my sermon, which I have carefully explained to him the day before. At the same time in the main room I preach in English and Mr. Nishan Ghazikian interprets into Turkish, which language some of the Armenians understand perfectly, and others very imperfectly. So by abridging the sermon we manage to get through the whole communion service in about two hours. Twenty took their seats at the Lord's Table, and on the whole it was one of the most impressive communion seasons that we have had in Cyprus. We were Greeks, Armenians and Americans, separated by the barrier of language, but united by the bond of love in devotion to our Saviour-King, all one in Christ Jesus.

On ordinary Sabbaths I preach in the morning to the Greeks in one room, while Mr. Ghazikian preaches from the outline of my sermon to the Armenians in another room; and in the afternoon we have Sabbath school, when I teach a class in Greek.

About six months ago a young Greek came to Cyprus from Cesarea in Turkey, and came to our school to learn English. He had had no interest in religion formerly, but in the school became interested in the truth, and then began to attend our church services. A short time ago he publicly confessed his faith in Christ, and by his deportment manifests genuine faith in the Saviour and in His Word. At our communion season he expressed a desire to become united with the Church. This is the most encouraging conversion that we have met with since coming to Cyprus, as he is a young man of independent means, and is therefore not coming to us for the "loaves and fishes." We hope that he will prove of use to the work in the future.

We are making some changes in our

staff of native workers. Two have been employed because we could not well do anything else, but we have been racking our brains in order to find some other work for them, and we think that we are in a way to succeed. Mr. Demetriades will remove to Nicosia and be located there permanently; this, we think, will very much strengthen the work there. These changes, if carried out, will by the end of summer reduce our paid native workers to two, and then the field will be clear to develop the work along lines that will give us greater access to the people—*i. e.*, through a boarding school, if this be the Divine will and plan. This reduction of the Mission staff does not weaken, but rather strengthens our cause if we succeed in creating a work or business which will furnish employment and thus prevent the otherwise necessary departure of these members from the island. We may propose, but at the same time we recognize that God disposes, and that our will in these matters may not be His.

**China.**—Mr. Alex. Adams has handed us a letter dated Feb. 22, 1908, from Rev. and Mrs. W. M. Robb to the Christian Endeavor Society of Second New York, with permission to make some extracts:

--- The two schools are now in a position to do great things for the Kingdom, and the fact that they are well filled is sufficient justification for their existence. They are under competent management and the teachers are aided in their efforts by some of the Christian Chinese who are far enough along to give the necessary help. The schools are entirely separate, for co-education is something that does not find favor in China. It is thought not to be necessary that a woman should have any education at all. However, this is an idea which is finding less favor as the Chinese come more and more into con-



tact with the people of Christian countries. It is certainly a tribute to the transforming power of the gospel of Christ to see the changed attitude of the Christians toward women.

- - - A new feature has been added to the boys' school, viz., a boarding department, and this gives opportunity to some, who were too far away to attend before, to come and remain while the school is in session. Those of them who can pay something toward their own support, but most of them have to be helped some. To be sure, their support is only a nominal sum, for a few cents a day will purchase rice enough for one boy, and that is the chief item of expense in their schooling. The girls' school is of course on the boarding school plan entirely, and is under the care of Dr. Kate McBurney.

The permanent value of this kind of work can hardly be overestimated, when we remember that it is from this same boys' school that we are to expect the future preachers of glad tidings to this part of China. Many, if not most, of the boys have already united with the Church, and their education in Christian principles will certainly be a permanent and an ever-increasing factor in the regeneration of this great empire. - - - One girl in the school was married a few weeks ago, but has returned to prosecute her studies in the school. One of the boys in the other school was married a few weeks later, and he also has returned. These are the first Christian weddings that have taken place here, and so are of no little interest, not only to the missionaries, but perhaps even more so to the Chinese themselves.

- - - The first wedding was a church affair. - - - It was a matter of congratulation on the part of those who had things in charge that everything went off without a "hitch," except of course the one that was intended. This couple even joined

hands, which was very out of the ordinary, but they wanted it done in the approved style. The husband also promised to "honor" the wife, and that is something the ordinary Chinese do not take the trouble to do. After the ceremony the bride was taken in the "bride's chair" to the home of her husband. Upon entering the house for the first time it is customary for the wife to worship her husband's ancestors. In this case, however, the fact that they were Christians ruled out such a practice, and so they themselves, or more properly the husband himself, arranged that upon entering the home a sort of dedicatory prayer should be offered to the true God, craving His blessing upon the newly established home and consecrating it to His service. It was a proceeding that carried with it the conviction that their religion was a reality to them, and that that religion which was theirs individually was also to be the religion of their home. This is only one of the many instances which show that the Chinese are very conscientious about making a practical application of their Christianity to all relations of life.

The other wedding was at the home of the groom. - - - Just before the ceremony, which was performed by Rev. J. K. Robb, the father of the bridegroom made a statement to the throng that was gathered about the door, to the effect that there was to be no worshipping of ancestors or anything of that kind, for that was not right, and the religion which they now professed did not permit of it. This man lives at the very opposite side of Tak Hing, from where the Mission is located, and in a part of the city where he must meet with some opposition, and it took no little courage to do as he did. It is true that this man is not always an exemplary Christian, but his conduct on this eventful day was certainly commendable. The contracting parties were very young, not over sixteen,

but the Chinese marry very early in life. - - - This marriage was hastened because of the extreme age of the groom's grandmother, for, if she dropped off, then, according to Chinese custom, they could not be married for the space of three years.

Direct evangelistic work in the form of preaching is carried on every Lord's Day, and the audiences are good. The boys who are being trained in the school under the supervision of Rev. A. I. Robb, are making progress and give promise of being some day workmen who need not to be ashamed. Some of them, and many of the other Chinese, have a grasp of the truth of the gospel that is well-nigh marvelous, in view of the limited opportunities that they have had. The transformation that has been wrought upon this people who have embraced the Saviour of men is an unanswerable proof, to my mind, that the gospel is indeed what it claims to be, the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile.

- - - There is an opportunity before the Covenanter Church in China, and in this very part of it, that has never been surpassed, if indeed paralleled at all. - - -



A personal letter from Rev. R. A. Blair to Mrs. Alex. Adams, dated March 6, 1908, has fallen into our hands, and, though not written for publication, we take the liberty of giving an item or two to our readers:

- - - Mr. Kempf has opened a boarding school for boys, and already has all he can accommodate, and could get more. The day pupils have also increased until there is no more room in the school with its present fixtures. There are about twenty boys in attendance. The boarding pupils live in a native house, which is rented, and there is a Christian man in charge who sees after the cooking, etc. The boys have been coming to the weekly prayer

meeting, and it looks good to see their bright faces. - - -

Mr. Robb's seminary class is also at work again. None of them are teaching this term, as it interfered too much with their class work. - - -

There seems to be increased attendance at the chapel service and increased interest. With the schools back, there are not many empty seats.

When the woman's home is finished, it will be of great help in reaching the women, and there is a wide opening for this form of service. All the poorer women work hard all day, and have not time to read or hear the doctrine. With this home they can come after their work is over and stay all night and hear the doctrine. Then there are many out in the country villages who will be greatly helped. The home will also aid in training native Christian women for work among their own people. - - -

- - - The two boys who are Dr. Wright's assistants in the hospital were both baptized and received into the Church last fall. Both have been persecuted, but their friends are becoming more favorable. There are a number of men in the hospital who are not able to go to the services at the chapel, and these boys go each evening and hold a meeting in the ward. They sing Psalms, pray, read the Scriptures and then talk the doctrine. - - - Ah Loi is the nurse and Ah Cheung is the coolie. Ah Cheung is not bothered with the higher critics. He says that he knows the Bible is true because it says that those who believe in Jesus shall suffer persecution, and he knows from personal experience that it is so. Ah Cheung also believes in election, and that God in His Providence rules in the affairs of men. He has a younger brother who is not a Christian, and he seemed to be especially interested in him, as he was not doing very



well, but was gambling, etc. He came here to visit, and to see another brother who is on one of the boats that pass Tak Hing, and who was to get him work on the boat. While here he was employed to carry sand for the woman's home. It happened that at that time a coolie was needed for the compound in which we

live, and Dr. Wright and Mr. Robb engaged this boy. He is contented with the position, and does not wish to go on the boat now. Ah Cheung takes this as showing that God has elected his brother and will bring him to accept of Christ, and who will say that Ah Cheung is wrong?

### AT HOME.

**Allegheny, Pa.**—These items are from Central Board of Missions:

#### FINANCIAL STATEMENT.

	On hand March 1.	Receipts.	Expenditures.	On hand April 1.
Indian Mission .....	\$649.40	\$119.59	\$333.33	\$433.66
Southern Mission .....	1685.49	73.98	678.33	1081.13
Sustentation. ....	908.95	.....	7.40	916.35
Domestic Mission .....	1695.96*	289.96	290.00	1696.00

Appropriations were made to the different Presbyteries as follows:

Colorado, \$450; Illinois, \$310; Iowa, \$118.75; Kansas, \$806; New Brunswick and Nova Scotia, \$175; New York, \$370; Ohio, \$380.50; Pittsburg, \$452; Rochester, \$300; total, \$3102.25. This makes a total overdraft in the Domestic Mission fund at this date (April 15) of \$4798.25.

J. W. SPROULL.



**Almonte, Canada.**—The Ladies' Missionary Society of Almonte Congregation report for 1907 a membership of eleven, and have held twelve regular meetings during the year, with an average attendance of seven. These meetings have been harmonious and we hope profitable to all the members. We acknowledge the kindness of our Heavenly Father in not permitting death to claim any of our members during the year. We have had the pleasure of adding one new member to our roll. Our meetings have been held in the homes of our members.

The Society is supporting a scholar in Miss Mattie R. Wylie's school at twenty-five dollars a year. We have been encouraged by letters from Miss Wylie, for which

we are thankful. Our money has been raised by fees and donations.

#### TREASURER'S REPORT.

##### Receipts.

Balance in treasury.....	\$16.73
Dues. ....	11.90
Initiation .....	.25
Honorary member .....	1.25
Donations .....	6.50
	<hr/>
	\$36.63

##### Expenditures.

Tarsus building .....	\$5.00
Support of scholar .....	25.00
Two copies of OLIVE TREES .....	1.50
Postage .....	.22
	<hr/>
	\$31.72

\*Overdraft.

Balance ..... \$4.91  
 MRS. J. S. WADDELL,  
*Sec'y and Treas.*

**Iowa.**—The Ladies' Missionary Society of Morning Sun Congregation wish to add a tribute of respect to their departed sister, Mrs. Jennie Black, who was called away by death Jan. 26, 1908.

She was a woman of strong faith, determined for the right, was loyal to her Master and willing to undertake whatever He called her to do. It may be truly said of her, she has done what she could.

While we sorrow for her, we also rejoice, feeling assured that she is enjoying one of the many mansions which Christ Jesus has gone to prepare for His people.

May we be admonished by this Providence and be ready when the summons comes to us.

COMMITTEE.

**Utica.**—The year 1907 has brought to a close another year of our Society's work, which we feel in many respects has been very successful. Yet we are sad to-day in the thought that four of our most faithful and active members have been removed from us by death.

During the past year we have had twelve regular meetings.

We are still supporting two pupils in China, and the ties will bind us stronger to that Mission as our pastor and his wife have gone to work in that field.

The year 1907 has been very successful, and may the year 1908 be more so, and may we say from a true heart, "Whatsoever thy hand findeth to do, do it with thy might," and "Lo, I am with you always."

*Receipts.*

Yearly dues .....\$28.00  
 Chinese scholarship ..... 50.00  
 Monthly collection ..... 16.25

Interest on Lide Dunlap bequest.. 1.50  
 Two bundles clothing to S. M.... 40.00  
 Freight ..... 2.00

Total for 1907 .....\$137.75  
*Disbursements.*

Chinese S. S. .... \$50.00  
 Syrian Mission ..... 38.85  
 Clothing to S. M..... 40.00  
 Expenses ..... 7.40

Total .....\$136.25  
 Balance in treasury.....\$ 1.50  
 MISS EMMA A. WATSON, *Sec.*,  
 MISS AMANDA HERVEY, *Treas.*



The Woman's Missionary Society of Utica Congregation desires to offer a tribute of love and esteem to the memory of Mrs. Eleanor Adams Board, who entered into rest Jan. 7, 1907, Sabbath morning, of this new year. She was patient in all her sufferings and manifested her faith and trust in her Saviour, Whom she loved. She was a faithful worker in the missionary society, and we may profitably follow her example of diligence and punctuality in attendance on the public ordinance of God's house, and of the prayer meeting. We desire to extend our sympathy to the aged husband and the family, and commend them to the consolations and love of our Lord and Saviour Jesus Christ. Her death was entering into the rest prepared for the people of God.

COMMITTEE.

**Wilksburg, Pa.**—At the meeting of the Junior Missionary Society of the Wilksburg Reformed Presbyterian Congregation, held Feb. 7, 1908, it was decided to make this organization a memorial of Miss Vella Wylie, whose death by drowning in the Beaver River occurred one week previous. She was present at the



organization of the society, and had been an active member from early childhood. It is now to be known as the Vella Wylie Missionary Society.

The following resolutions were also adopted:

Whereas, Our hearts are filled with sorrow because of the sudden death of Vella Wylie, our beloved friend and an esteemed member of this society,

Resolved—1. That we express our deep sympathy with Dr. Wylie, our dear pastor, and Mrs. Wylie, our superintendent, and their daughters, in this great sorrow.

Resolved—2. That as God has promised to comfort His people, we will earnestly pray that they may realize that He is their refuge and strength, a very present help in trouble.

Resolved—3. That while we do not understand why one who gave such promise of a useful, cheerful, Christian life, should be so suddenly taken away, yet in loving sympathy we bow with them to the will of God, knowing that He doeth all things well.

Resolved—4. That in view of the suddenness of the death of our beloved friend and co-laborer, we urge upon those who have not already done so, to receive Jesus Christ at once as their personal Saviour, remembering that in like manner the call may come to them, for in such an hour as we think not the Son of Man cometh.

Resolved—5. That this action be placed on record in the minutes of our society, and that a copy be sent to Dr. Wylie's

family, and a copy to each of the Church papers for publication.

ARNOT THURSBY,  
*President.*  
ELIZABETH WARD,  
*Secretary.*

**Winchester, Kansas.**—The L. M. Society, of Winchester, Kans., desires again to record a tribute of respect to the memory of our aged friend and member of the Society, Mrs. Ann McIntyre, who was born June 11, 1819, and died Jan. 9, 1908, aged eighty-eight years seven months. She was a very consistent Christian woman, and an intelligent reader of the Bible. Though she was deprived of sight for a year or more before her death, she had many truths and promises of God's Word stored in her mind. She passed the last few years of her life on a bed of sore affliction, but endured with great patience and died in peace.

Her husband departed this life some years ago.

She leaves one only and loving daughter, who faithfully attended her during all her illness.

May her long endurance of affliction admonish us to be patient in tribulation. May we heed those frequent calls from God, and consecrate our lives more to His service.

MRS. BECKIE SMITH,  
MRS. MARY WILSON,  
*Committee.*



The gospel alone has brought immortality to light. Everything else makes this world substance, and the other world shadow. The Bible alone makes this world shadow, and the other world substance. While it makes this world merely the vestibule of our being, it alone renders it truly valuable by making every moment and every purpose take strong hold of eternity.—*Dr. Wayland.*



He is the greatest whose strength carries up most hearts by the attraction of his own.—*Beecher.*

## MONOGRAPHS.

### PRAYER AND MISSIONS.\*

There is one scene in the story of Christian missions which must of itself suffice to teach us the lessons which we need to learn, with reference to prayer and missions. It is the scene in Chitambo's village in Ilala, Central Africa, May 4, 1873, when David Livingstone's body was found by his bedside in an attitude of prayer. That body kneeling there in prayer is all the illustration we ought to need of the place which prayer was meant to fill in the enterprise of missions. "How thankful I am," wrote Major Milan, years ago, "How thankful I am that David Livingstone died in an attitude of prayer. Was it not from thence that he drew the power which was the secret of his self-denial, his courage and his endurance." And that kneeling body, there by the bedside in that hut, while the rain dripped from the eaves and his few faithful negro servants wept around the master whose face they should not see again, is not only an illustration of the place which prayer should fill in this enterprise, it is an appeal to us to allow prayer to occupy in our lives the same place that it occupied in his; while we may be sure that the words that are written on the great slab over which many of us have stood in the nave of Westminster Abbey, among the last words of David Livingstone, must have embodied the thought and desire in his heart as he lay in that distant land, "May heaven's richest blessing rest on any man, American, Eng-

*\*This address in full, with all the addresses delivered at the First International Convention of the Young People's Missionary Movement, will be published in a volume, and can be obtained for \$1.25 at 156 Fifth Avenue, New York.*

lishman or Turk, who shall put forth one effort to heal the world's open sore."

If we could take in all the significance of that kneeling figure there, it would not be necessary to say another word regarding the supremacy of the place which prayer must occupy if the missionary purposes of our Lord Jesus Christ are ever to be fulfilled, for while there are many other needs of which we have heard in this convention and of which we are still to hear—needs which one does not have any right to depreciate by comparison—all our hearts realize that behind all these needs and underlying them is the great and primary need of faith and practice of prayer.

When we have regard to the obstacles needing to be overcome, and the perplexity and intricacy of the problems needing to be solved, and the demands for wisdom and tact, as we set about an enterprise that required the Son of God Himself for its launching; when we measure the power of this spiritual force against whom, and not against flesh and blood, we wrestle in this conflict, we understand that there is no power in us adequate for these great responsibilities, and save that God fight with us, we had best not go up to the encounter. But I think one of the hopeful things to the missionary enterprise in our own time is the larger realization of this truth and the ever deepening emphasis that is laid on the realization of prayer to the enterprise of missions.

We do not need, happily, in this country to-day, to dwell in any general meditation on the place of prayer in the Christian life. We have need here only to consider for a little while together the place which prayer always has held in efficient missionary service; the place which



prayer must more largely fill if the great command of Christ is at last to be obeyed. The minute we turn to thoughts like these, our minds are drawn resistlessly—we would not resist or try to if we could—back across the years to the place of prayer in the life of our Lord Jesus Christ Himself. We find Him praying for the world and bidding His disciples to pray for the world. What filled first place in His own life of prayer, He placed first in the prayer He taught His disciples, intending them to learn thereby that the whole world was to be first in their prayer. Well He knew there were other means by which the laborers were to be gathered to be sent out into His harvest field, but He laid emphasis on this, "Pray ye therefore the Lord of the Harvest that He shall send forth laborers."

The lessons which our Lord Jesus Christ's own career and teaching press upon us are confirmed the moment we turn to the experience of the Apostolic Church. It was born in a prayer room. It introduced every fresh disciple first of all to the life of prayer. It was prayer that constituted the chief activity of all those early Christian characters, and as we study through the book of Acts, we find that little company meeting every one of those great crises in the spirit of prayer and by the spirit of prayer achieving victory.

It is prayer that acquaints men with the mind and the purposes of God. You cannot kneel down and pray, "Thy Kingdom come, Thy will be done, on earth as it is in heaven," and then shut up your heart to the world-wide rich sympathies of Jesus Christ.

Not alone are the workers to come and be equipped by prayer; it is only by prayer we are going to create at last the great energies by which the world is to be evangelized. I believe as earnestly as any man

in sending out great companies of missionaries from America, but it is not by these men and women that the world is to be evangelized. When we lay on these men and women the work of evangelizing the world, the product will not be worth the outlay. What we are seeking out is to raise in all these lands companies of men and women who will themselves go out and evangelize their neighbors; who will bring those old days of the Apostolic Church, when the fire, having been lighted in one man's home, it will pass from that one man's home to the next and the next, until all the land is civilized. The parallel end of missionary enterprise is the raising up in every land of great bodies of Christians, who will themselves be the agents for the evangelization of those lands, and we have to-day in all those lands men and women enough to accomplish this task, if only the old flames were blazing in their lives and the old devotion driving them into duty. But we shall never kindle these native churches to undertake their task until at home the Christian Church is praying for them with new fervor and devotion.

We are going to find our way in a tangle far greater than any of us understand, the tangle that makes up this missionary problem; we are going to be able to make our way through only as men and women are directed by hands they do not see in answer to our beliefs and loving prayer. And not only is prayer to bring this; it is to bring us all together with unity. There is nothing like prayer to predispose men's minds to single courses of action; there is nothing like prayer to break down bitterness and prejudice and draw men together into one. When we think of what prayer has been and has done in the years gone, how solemn becomes the duty of it and how precious the privilege of it in our own lives.

Are we going to fulfill our responsibilities and use our powers in behalf of those far away, who are weak because we neglect them, and who might be strong if we would give them of our strength? I think the most pathetic passages in missionary literature are the appeals of the missionaries for the support by prayer at home.

Shall we go out now and begin this life of prayer, and have done with the theorizing about it, with the old admiration for the men who used to pray; and shall we begin ourselves the life of prayer, making sure that in every prayer of our private devotions we remember the world; that in our family prayer, which we must set up if it is not there, we remember also the world; that in all the work of everyday life there can be constant and unflinching intercession for those far away, and for the work that our Lord Jesus Christ left incomplete, and which will remain incomplete until at last by prayer we come back into full sympathy with His devotion and to full participation in His sacrifices?

Here, I believe, and not elsewhere, are we to find the solution of this great problem. The money problem waits on the solution of the prayer problem. And the problem of real consecration hangs also on the problem of true prayer. When at last we shall be done with saying, "Lord, Lord," and shall at last have begun in the spirit of real prayer to do the things that Jesus has bidden.—*Robert E. Spear.*

### THE LAYMEN'S MISSIONARY MOVEMENT ON THE PACIFIC COAST.

The most interesting experiment yet made in promoting interest in evangelizing the world, has recently been made on the Pacific Coast. The District Secretaries of all the Foreign Mission Boards, instead of visiting the leading cities alone, decided to co-operate in united campaigns, under the auspices of the Laymen's Mis-

sionary Movement. The preliminary arrangements in each city were made by one of these district secretaries in person. Mr. J. Campbell White, General Secretary of the Laymen's Movement, accepted the invitation to speak at six of the leading cities, viz.: Spokane, Seattle, Portland, Greater Oakland, Los Angeles and San Diego. Mr. Harry W. Jones, an architect of Minneapolis, and a member of the Laymen's Commission for the personal investigation of mission fields, also accepted the invitation to accompany the party. He assisted in all the campaigns except the last, at San Diego. The Mission Board secretaries, in addition to assisting in the interdenominational meetings, held at least one denominational rally in each city.

In the six cities visited there is an aggregate population of 1,165,000. The returns were not in every case complete, but reports were made of the contributions of 112,000 church members in these six centers of population. Their aggregate offerings last year to religious work in America, were \$2,492,500. Their gifts to foreign missions were \$116,000. After careful discussion in each city, both by an interdenominational committee and by denominational rallies, it was voted to undertake to increase the foreign missionary offerings of these six cities, as soon as possible, to a total of \$470,000 annually, or just over four times what was given last year. It is not expected that this entire increase will be made in a single year. In some cities, a graduated scale of increase was adopted, running through two or even three years. When this ideal has been reached, it is to be observed that the total for work abroad will be less than 20 per cent. of the amount now being spent by the same constituency at home.

An increasing number of individuals and congregations are determining that



they will devote at least one-fourth of all their offerings toward the evangelization of the non-Christian world. They argue that if 50 per cent. is spent on local religious needs, and 25 per cent. on various forms of aggressive Christian effort in America, the remaining 25 per cent. is surely a small enough proportion with which to prosecute an adequate campaign of evangelization among a thousand millions of non-Christians abroad.

The district secretaries of the Mission Boards are enthusiastically in favor of this method of united missionary campaigns in great cities. The appeal is the same to all churches—to do their utmost to reach the people in their own special fields at the earliest possible moment. Without any overlapping or competition, there is abundance for all our churches to do in evangelizing the vast multitudes which no one else is attempting to reach. The fact that the whole work is being attempted on a comprehensive and co-operative basis, appeals powerfully to the laymen of all churches.

During the last six months the Laymen's Missionary Movement has held campaigns in twenty-two cities in the United States and Canada. In fifteen cities in the United States, containing 2,546,000 people, 310,585 communicant church members were reported. They gave to religious work in America last year \$5,405,500, and to similar work abroad \$297,450. They have decided to undertake to raise a total of \$1,175,000 annually for foreign Christian work, an aggregate increase of \$877,550. In many cases two years or more are taken in which to work up to this higher standard.

During the same period in Canada, the Laymen's Movement has held campaigns in seven cities, containing an aggregate population of 950,000. Of these, 136,818 were reported as Protestant church mem-

bers, who gave to local Christian work last year \$2,043,775, and to home and foreign missions \$344,537. They voted to undertake to increase the amount for missionary purposes to \$977,000, an increase of \$632,000. The total increase undertaken in twenty-two cities of Canada and the United States is \$1,510,000 from a total of 447,403 church members.

It has been perfectly evident to those most closely identified with these campaigns that God has been at work in a wonderful way. No human organization can begin to account for the results already accomplished. More and more the conviction deepens and spreads like a spiritual contagion that we are in the beginning of the final campaign for the conquest of the world for Jesus Christ. May it be given to each one of us to have the largest possible personal share in the coming universal victory.

Laymen's Missionary Movement,  
1 Madison Avenue, New York.

### THE NEW HEBRIDES.

The New Hebrides are at present passing through a very critical period. Hitherto the group has been independent, but now a new convention has been arranged between Great Britain and France by which the islands pass under the joint government of the two Powers.

There are grave defects in the convention, which arouse misgivings in the minds of those who are most deeply versed in island affairs. The most outstanding blot is the failure to agree upon a common system of law as between French and natives, and British and natives. The dual system of law which will be in force under the convention leaves room for endless friction between all the parties concerned.

Some of the other defects may be remedied as they become pressing under the

actual working of the convention. On the whole, under wise administration, the new regime in the New Hebrides has great possibilities, and may be a decided improvement on the past chaos. Meanwhile missionaries and traders alike will unite to give it a fair and sympathetic trial. The government will find, as it always has done, that the missionaries will render every assistance in their power.

The spiritual outlook in the group is much brighter than the political. The missionaries all feel that the work is forging ahead and that the islands are being slowly but surely won for Christ.

The following report, drawn up by the last annual Synod in the New Hebrides, gives a summary of the year's progress:

"The reports for the year have again given evidence of the period of transition through which the natives are passing. The return of the laborers from the Queensland plantations has often introduced new elements of difficulty into the work. Many of them have been long years in Queensland, associated with white men, and the knowledge, good or bad, that they have gained is beginning to make itself felt in our islands.

"The question of supplying the inter-island laborers with the gospel is engaging the attention of those missionaries in whose districts any considerable number reside. Several teachers are conducting classes among them, and the class for foreign native laborers—which Mr. McKenzie has conducted successfully for several years—has now passed over to Dr. Bolton, who has just begun his work in Vila as the first missionary specially set apart for the "labor" and settlers.

"Drink, in the form of Noumea gin, still continues to be brought into the islands in very large quantities. Nine missionaries report that drink has been sold in their districts; murders have been

committed by drunken natives, and drink has been the cause of much disturbance among them. Those engaged in this traffic repeatedly affirm that the man-of-war is powerless to enforce the existing laws against the supplying of drink to natives.

"Land disputes have been much in evidence during the year, and the want of a regularly constituted judicial court has been much felt, especially in cases between natives and non-natives.

"The action of the man-of-war, in promising to deal with inter-tribal fighting, has borne fruit. The small amount of fighting this year, as compared with former years, is largely due to their energetic measures of last year.

"Severe epidemics of whooping cough have swept over several islands, and have been responsible for many deaths among the children.

"The contributions of natives have been well maintained. In some districts large quantities of arrowroot have been made for Mission purposes, and in others sufficient money has been contributed to pay for the teachers.

"The pressing need for more teachers to occupy the bush villages in the heathen islands has been placed before Synod.

"Nothing in the year's work has occurred to call for special remark; but the progress has been steady. There is much encouragement in the reports from several missionaries, especially those from Tanna, Ambrim and Malo.

"The death of the oldest member of our Mission, Dr. John G. Paton, has been the severance of another link with the past, and the loss of Mrs. Macmillan has been a sad blow to the work on Tanna."

And so, through sunshine and shadow, the Kingdom is making steady progress in the New Hebrides.

FRANK H. L. PATON.



### DO YOU LIKE IT OUT THERE?

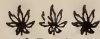
The missionary did not go to China expecting to find good roads, carriages, electric cars, railroads, telephones and well equipped stores in every town. Friends will often ask, "Do you really like it better out there than here in the homeland?" The missionary recalls the first sight of America he obtained when returning after an absence of seven or eight years. He remembers the thrill he experienced when the sight of the Stars and Stripes floating from the mast of some vessel greeted his eyes. He thinks of the maples, the oaks, the elms, the stores with their great show windows, the streets with their fine pavements, the loved friends who gathered around to greet the long-absent from their midst, and he has no hesitancy in saying, "I love America above all other lands."

But when the same friends change the form of the question to "Do you like it out there?" the answer must be very different. Ask the soldier under fire, or enduring the hardships of the march or the privations of the camp if he likes it. Ask the physician who is being called at all hours of the day and night to face contagion and virulent diseases, if he likes it. Ask the messenger who goes out from the palace of the King to bear a message to

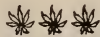
some far frontier point, if he likes the work. They will tell you that whether they like it or not, that has nothing to do with the service they are rendering to mankind. They render the service because that is their business. Do they receive adequate compensation for what they do? might be a more timely question.

Sleeping in dirty beds, traveling over difficult roads, enduring the tropical heats and heavy rains, facing persecution and hunger, isolated from congenial associations, rearing children far away from their own kind, becoming companions and teachers to them, the missionary asks not if he likes it all. He is there because the love of Christ constrained him to come, and compensates him for the sacrifices he makes and the hardships he endures. It is the King's business. The King commands and he obeys.

When Christians in all lands will have learned to attend services, teach and pray, visit the sick and the stranger, minister to the poor and afflicted, seek the lost and strengthen the weak, because it is the King's business and the King's command, then God will open the windows of heaven and pour out a blessing that there shall not be room enough to receive.—*Dr. Osgood's Breaking Down Chinese Walls.*



Young people especially need to get old-time gospel of work thoroughly into their thought of life. Many blows forge the anchor; many a thought works out the plan; many an upward step brings us at last to the summit. We must throw ourselves into life, determined to make a noble thing of it, for ourselves and for every fellow mortal whose path touches ours, and then work. Listen to the music of the world's looms and hammers and wheels. Hear in them the music of heaven, God's call to faithful service. Get this thought within us and then work it out, trusting God for the issues.—*Episcopal Recorder.*



God's love to us in this world is not a feeble indulgence of our inclinations and humoring of our childish desires, but it is eternal principle. It dispenses not only smiles and gladness, but, for our good, darkness and frowns, so that we in some of its manifestations, call it wrath, though it is still love, perfect and alone.—*C. A. Bartol.*

## EDITORIAL NOTES.

The Synod of the Reformed Presbyterian Church in North America will meet in the Third Covenanter Church, Philadelphia, Pa., Wednesday, May 27, 1908, at 2 P. M., when its sessions will be opened with a sermon by the retiring Moderator, Rev. Thomas McFall, of Somerset, Nova Scotia.

Among the attractions of this meeting will be the presence of several foreign missionaries. Rev. and Mrs. J. K. Robb and Dr. and Mrs. J. M. Wright, who are hourly looked for in this country from Tak Hing Chau, China, on leave of absence for the summer, expect to be there, and so does Rev. J. Boggs Dodds, who has labored alone in Suadia for nearly two years at great personal sacrifice, and has accomplished results in that field that must tell favorably on the future of the missionary work in Northern Syria. These brethren will have good news for the home churches, and will receive a cordial welcome.



At the regular meeting of the Foreign Board, held in New York, Tuesday, March 31, 1908, Miss Florence May Elsey was appointed Head Nurse in the Latakia Hospital, Syria. Miss Elsey is a member of the Reformed Presbyterian Church at Hetherton, Michigan, which is her home address, and taught for two years in the public schools of Randolph County, Illinois, having spent the same length of time at Geneva College, Beaver Falls, Pa. She is a trained nurse, and says in her letter of application, "I would like to use my profession in my Master's service." The principal of School for Nurses connected with the Presbyterian Hospital of Chicago certifies that she is "a graduate in good standing of that school, and that during her course of training, as well as

since graduation, her record has been such as to win respect from those with whom she has been associated, and to give promise of future creditable work." In an official statement as to her physical condition she is described as "in most excellent health," while personal letters bear testimony to her Christian character and devotedness.

Arrangements will be made for the departure of Miss Elsey in September, and there is every reason to believe that her appointment will secure to Dr. J. M. Balph the assistance that he has been so long calling for and that seems essential to the success of the medical department of the Mission to Syria.



At the same meeting of the Board, the following Minute was placed on its Records in reference to the resignation of Rev. R. J. Dodds:

In accepting the resignation of Rev. R. J. Dodds, the Board wishes to put on record an appreciation of faithful service for many years. He was commissioned in September, 1890, as missionary to Tarsus Mission, Asia Minor, where he was associated with the late Dr. David Metheny until the spring of 1896, when he retired from the field and returned to the United States to visit friends and rest awhile.

On March 30, 1897, he tendered his resignation, which was reluctantly accepted; but on the death of Dr. Metheny, June 5, 1897, he expressed a wish to resume the work, was soon afterward re-appointed, and was sent out in October, 1897. From that time till he came home on leave of absence in May, 1907, nearly a decade, he labored without a ministerial associate, often under circumstances that



tested missionary tact and ability, and always to the entire satisfaction of the Board. A man of intellectual force, possessed of fine evangelistic spirit, and eminently qualified by education and experience for missionary work in Turkey, the Board regrets that Mr. Dodds has felt it necessary, for reasons wholly personal, to resign, and records the hope that the way may yet open for his return to the field.

R. M. SOMMERVILLE,  
WALTER T. MILLER,  
H. O'NEILL,

*Committee.*



Treasurer Walter T. Miller acknowledges having received, through OLIVE TREES, sixty dollars from the Young People's Society of Christian Endeavor, connected with the Second Reformed Presbyterian Church of New York, their annual contribution for the support of a bed in Latakia Hospital, Syria.

He also acknowledges having received, through the same channel, ninety-one dollars and ninety-two cents from Ralph J. Orr, Treasurer of the Reformed Presbyterian Sabbath School, of New Castle, Pa., for the Mission to China.



Treasurer Walter T. Miller reports having received, from March 30 to April 20, the following contributions for

**Semi-Centennial Fund.**

Miss Jane Porter, of Olathe, Kas.,	\$25.00
Mrs. M. J. Dunn, Quinter, Kas.,	2.00
Dr. Ida Scott, of Tak Hing Chau, China .....	25.00
James Scott, of Beaver Falls, Pa., to be at discretion of Board....	100.00
Miss Jean A. Scott, of Beaver Falls, Pa., specially for China..	10.00
S. S., of Denison Congregation...	45.00
Lake Reno Congregation.....	21.85
Mrs. A. R. Ewing, Villard, Minn.	1.00
Cash, by Prof. Willson.....	100.00

S. S. Walton, N. Y. Cong.....	72.03
Miss Sarah Erskine, of Second New York Congregation .....	25.00
W. M. S., Eighth St. Cong., Pitts- burg, specially for Syrian Mis'ns	75.00
W. M. S., Eighth St. Cong., Pitts- burg, specially for China.....	75.00
Mrs. Edw. S. E. McKee, of Eighth St. Cong., Pittsburg, specially for China. ....	10.00
Edna G. McKee, of Eighth St. Cong., Pittsburg, specially for China .....	5.00
A Member of Morning Sun Cong.	2.50
Mrs. E. W. Morton, of Cambridge, Mass., specially for Suadia.....	5.00
Miss Callie M. Morton, of Cam- bridge, Mass., specially for China	3.00
W. J. Connery, of Sterling Cong..	10.00
C. K. Connery, of Sterling Cong..	10.00
S. B. Junkin, of Sterling Cong...	10.00
Mary Adams, of Sterling Cong...	5.00
W. A. Snair, of Sterling Cong....	15.00
Bertha Snair, of Sterling Cong..	5.00
Roland Snair, of Sterling Cong...	5.00
M. E. Dougherty, Sterling Cong..	5.00
Isa Dougherty, Sterling Cong....	10.00
E. Mills, of Sterling Cong.....	10.00
W. W. Humphrey, Sterling Cong.	15.00
Anna Cavin, of Sterling Cong....	5.00
Leuella Sterrett, Sterling Cong...	2.50
A. Humphreys, of Sterling Cong..	5.00
R. M. Edgar, of Sterling Cong....	5.00
F. J. Humphreys, Sterling Cong..	10.00
J. H. Edgar, of Sterling Cong....	25.00
Lura Copeland, of Sterling Cong..	5.00
Pearl Adams, of Sterling Cong...	3.00
F. Edgar, of Sterling Cong.....	1.00
W. D. Edgar, of Sterling Cong...	5.00
R. E. Alexander, of Sterling Cong.	5.00
S. A. Patton, of Sterling Cong...	5.00
E. Tippin, of Sterling Cong.....	2.00
John Hanna, of Sterling Cong....	3.00
T. W. Patton, of Sterling Cong...	5.00
N. Patton and family, of Sterling Congrégation. ....	25.00

Lake Reno Congregation . . . . .	2.00	R. M. Atchison, of Olathe, Kans..	10.00
Ladies' Aid Society, Bklyn. Cong.	100.00	Mrs. S. M. Atchison, Olathe, Kans.	10.00
Mrs. S. M. Blackwood, of L. M. S., New Castle Congregation . . . . .	3.00	Miss M. E. Atchison, Olathe, Kans.	5.00
Mrs. Jennie Foster, of L. M. S., New Castle Congregation . . . . .	3.00	Thos. B. Doig, of Walton, N. Y..	50.00
Mrs. O. C. Orr, of L. M. S., New Castle Cong. . . . .	2.50	S. S., Syracuse Cong. . . . .	12.00
Mrs. J. C. Allen, of L. M. S., New Castle Cong. . . . .	1.50	L. M. Patterson and family, of Baldwin, Ill. . . . .	25.00
Mrs. Arthur B. Foster, of L. M. S., New Castle Cong. . . . .	3.00	Susan A. Allen, of Parnassus, Pa..	5.00
Basket collection, of L. M. S., New Castle Cong. . . . .	.10	Cora L. Allen, of Parnassus, Pa..	5.00
Miss Margaret McLaury, of Delhi, N. Y., specially for Syria. . . . .	3.00	Mary E. Allen, of Parnassus, Pa..	5.00
Through Mr. John W. Pritchard: Mr. and Mrs. J. M. Milligan, of Clay Center, Kans., for Syria and China . . . . .	25.00	Dr. James N. Blackwood and wife, of New Castle, Pa. . . . .	5.00
S. S., Olathe Cong. . . . .	84.40	John Robison and wife, Dresden, O.	3.00
L. M. S., Winchester Cong., Mrs. Nannie A. French, Treas. . . . .	15.00	J. Robertson, Clarinda, O. . . . .	5.00
A Member at Livermore, Pa., by Dr. F. M. Foster. . . . .	20.00	Mrs. E. C. Handford, Clarinda, O.	5.00
S. B., New York . . . . .	5.00	Isabel N. Handford, Clarinda, O.	5.00
J. W. Dodds, of S.S., Seattle Cong.	5.00	J. S. Bell, of Regina, Canada. . . .	100.00
Mrs. Hollenbeck, of S. S., Seattle Congregation . . . . .	10.00	A Member of Eskridge Cong. . . . .	30.00
Miss Trimble, of S. S., Seattle Congregation . . . . .	10.00	Mary B. McDowell, of York, N. Y., Cong. . . . .	12.00
Mr. McClain, of S.S., Seattle Cong.	10.00	Mr. and Mrs. Matthew Miller, of Brooklyn Cong. . . . .	15.00
H. Downie, of S. S., Seattle Cong.	10.00	Rev. G. R. McBurney, of Eskridge, Kans. . . . .	5.00
		An aged member of Second New York, fourth contribution. . . . .	5.00

Adding these \$1438.38 to the amount reported in April OLIVE TREES, the contributions to this memorial fund have now reached \$6493.56. It will require some large offerings to make up the \$25,000 before the meeting of Synod.



An Egyptian girl student—a Moslem, be it remembered—has just taken her B.A. degree. She is the first Egyptian woman to gain the distinction; but she will probably not long be the only one, for already there are seven Government schools for girls, staffed by trained women teachers from the "Women's Normal School" at Boulak. The women of Egypt are thus beginning to regain the free and honored position which they enjoyed more than two thousand years before the time of Christ. Then woman was the mistress of the house. She inherited equally with her brothers, and had full control over her property. According to M. Parteret, she was "judiciously the equal of man, having the same rights, and being treated in the same fashion." She could also bring actions and even plead in the courts. She practiced the art of medicine, and as priestess had authority in the temples. To crown all, as queen, she was often the highest in the land.—*Christian Life.*



## FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1908.

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REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D.....		
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MISS MAGGIE B. EDGAR.....		
MISS ZADA A. PATTON.....		
REV. J. BOGGS DODDS.....		<i>Suadia, via Alexandretta and Antioch, Syria.</i>
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REV. A. I. ROBB.....	}	<i>Tak Hing Chau, West River, South China.</i>
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